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the root of immemorial habits will secure a practical footing in their minds.

W. D. MORRISON.

LONDON.

INDUSTRIAL DEMOCRACY. By Sidney and Beatrice Webb. 2 vols., crown 8vo. Longmans, 1897.

The authors have thoroughly and skilfully used their almost unique opportunities;—apart from all else, their book is a valuable record of facts, never before presented together and many of them never before presented at all.

The first section, on the Structure of Trades Unions, with its history of the gradual growth of the present dominant type, a democracy tempered by bureaucracy, gives us a series of experiments in self-government. Various deductions are made. The *referendum*, for example, is rejected. The notion that a representative should be a delegate is refuted. The experience of Trades Unions in their own domestic government is said to point to their eventual representation in parliament “by a class of expert parliamentary representatives” on the model of their own expert officials (I. 66). Representation of the working-classes must in fact become a profession. The authors do their best to distinguish this professional representative from a mere delegate (69).

To the student of political philosophy this is one of the most interesting sections of the book; it should be compared with the concluding chapter of the second volume, on Trade Unionism and Democracy (807 *seq.*). The next, on the Function of Trades Unions, includes a description of the ways and means of trades societies, their “method of collective bargaining,” their fight for a standard rate of wages, normal day, and protection of health and life, as well as their attitude to apprenticeship and machinery. It is strikingly brought out that, while the leading principles of trades unionists are substantially the same, as soon as they try to embody them in a policy for the united action of all they break up like other folk into “Conservatives, Individualists, and Collectivists” (II. 597). The sea is salt, wherever you drop in your bucket.

The third and last part of the book, on “Trade Union Theory,” after an acrimonious chapter on the Economists, gives us the authors’ view of the present position of parties in the industrial world. The manufacturer is strategically at a disadvantage before the wholesale trader, the wholesale trader before the shopkeeper,

the shopkeeper before the customer; all the rest are thus pressed to reduce expenses in every possible way, and they all bear down, like a pyramid on its base, upon the workingmen (II. 662-671). At least this would be so if each class of producers did not raise "bulwarks or dikes" against encroachments. Such bulwarks, however, exist in combinations, unions, or legislative monopolies (676-702). The picture is not all dark, after all.

It was, perhaps, natural that writers conscious of having done much for their subject should occasionally write as if no one else had done anything. There is a worse offence than this, however, in notes like that on page 357 of Volume I., where we are told that all economic manuals repeated the statement that unpleasant trades have high wages till the "refreshing originality" of Fleeming Jenkin told the truth about them in 1870. Mill's "Political Economy," perhaps the best known of all economic manuals in this century, contained the correction of the error as early as 1862 (5th ed., II. xiv, § 1). The major prophets as well as the minor should have their due.

J. BONAR.

LONDON.

THE SOCIAL TEACHINGS OF JESUS: An Essay in Christian Sociology.

By Shailer Matthews, A.M., Professor of New Testament History and Interpretation in the University of Chicago. New York: The Macmillan Company, 1897. Pp. 235. Price, \$1.50.

The main effort of Jesus, according to Professor Matthews, was to present ideals, and the present work concerns itself almost exclusively with his conceptions of what society may become and the means and processes through which the desired consummation may be reached. Entrance into a transformed society, "the kingdom of God," is the goal and reward of the individual's endeavor—in the view of Jesus. The "kingdom" is not a mere synonyme for personal holiness or righteousness. It stands for an ideal society or social order. In it the relation of men to God is that of sons, and (therefore) to each other that of brothers. Sonship means not so much descent from as likeness to God,—*i.e.*, practically, moral aspiration and effort; and brotherhood is not "universal brotherhood," in the modern sense, but the brotherhood of the members of the kingdom, of the sons of God.

Professor Matthews contends strongly that the kingdom was not something "post-mortem or post-catastrophic." Jesus did not